Registered No. **120** of 1874.

The Bombay Guardian.

VOL. XX.—New Series.—No. 11. SATURDAY, MAY 16, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The work of God is being carried on with undiminished interest in Scotland. The Lord's hand is not stayed. Our news received by the mail which arrived here on the 6th instant, though set up in type, was somehow crowded out of our last issue. The news by this week's mail is of equal interest. At the same time we have an interesting account of a revival at St. Louis, U. S., where the Rev. E. P. Hammond had been labouring in the first months of this year. In an Opera House at that place offered to Mr. Hammond for religious services on the Sunday prior to the date of our latest news, 4500 were present, and about an equal number outside unable to get in. Meetings were organized outside and addressed by ministers present. A remarkable meeting, not more for the numbers present than for the deep religious interest manifested, and for the cordial and complete union of all Protestant ministers, some of whom had at first looked upon the work with some suspicion.

We find that Mr. Brownlow North has been labouring during the last six months in Glasgow, and that God has in these times of revival greatly blessed this long-honoured evangelist. Whilst Messrs. Moody and Sankey are labouring in various sections of Glasgow, Mr. North has been at work in the large and populous suburbs. Many have been enabled to yield themselves to Christ through his preaching. At the close of some of his services four or five hundred remain to continue in prayer for a blessing.

Dr. Bonar says there is a hymn which Mr. Sankey sings, "Nothing but leaves," which has been felt by ministers as much as by any, and has stirred some hearts to their depths.

Dr. George Jeffrey gave very emphatic testimony to the work going on, and expressed his conviction that there could not be a better theological hall for teaching students and ministers to simplify the Gospel than the inquiry-room.

—The columns of one of our contemporaries are embellished this (Friday) morning with an article headed "The Comic Gospel" taken from the *Saturday Review*, and written in the characteristic spirit and style of that journal. The writer evidently has never heard Messrs. Moody and Sankey. He gives the grossest caricature of their labours, and speaks in the most unmistakeable manner of the immoral results to be looked for in increased drunkenness and illegitimacy. The writer makes known much more of the malignity of his own heart than of the work of God in Scotland. As Satan tells the truth sometimes, so does the writer in the *Review* when he says in his own sarcastic and extravagant way that—

> The most extraordinary feature of the agitation is that it should be connived at and patronized by the clergy of Edinburgh and other towns. It is obvious that if Moody and Sankey are right in their mode of preaching the Gospel, and if the success of these performances is really a "great awakening" and the "power of the Holy Ghost in Scotland," the ordinary services of religion must be a melancholy farce.
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> That the ministers themselves should come forward in this manner to proclaim publicly that their whole system is a failure and waste of time, is really strange.

The writer here stumbles upon a fact that ought to convince him, if that were possible, that the work is genuine. That eminent ministers, learned and grave, cool and cautious, holding in abomination the buffoonery ridiculed by the *Review*, should get over all their difficulties and throw themselves heart and soul into the work, is a fact, for the knowledge of which Almighty God will hold this writer responsible.

—We learn with pleasure that there is a growing religious interest among the congregation worshipping at the Baptist Chapel, Bellasis Road, Byculla. The Lord's-day services, the week-day prayer meetings, the Sabbath school, and the Dorcas Society meetings are well attended and with some good results.

—Mr. Forsyth, Q.C., M.P., has delivered a lecture at the Victoria Philosophical Institute on the "Rules of Evidence as applicable to the Credibility of History," and another on the "Credibility of Gospel History." In our Miscellany we give a brief notice of them from the *Sunday Magazine*. We should be glad to see the lectures in their complete form. The ground that Mr. Forsyth appears to have taken is the proper one to take our stand upon. It is not our duty to explain the miracles and facts of Gospel history. The facts are established. Men may evade them, or shut their eyes to them (they will have to open them by and by), but they cannot get over them. Doubtless some of our Native friends would like to see what an eminent lawyer has to say on the subject of the credibility of the Gospel.

—In one of the telegrams from the famine districts it is stated that an indigo disturbance took place. Villagers turned out with clubs to prevent the measurement of land for indigo sowings. This may be a trifle, but it is significant. The quantity of land taken up for the cultivation of opium, indigo, &c., is enormous: and the people are dying for want of food.

—The principle of arbitration gains ground. War is threatened between the India Office and the War Office in London regarding the amount of Military expenses apportioned to the Indian charges. The India Office insists that the amount is excessive: the War Office insists upon it that the English army really forms a reserve of the Indian army. A very neat way of putting it. The Marquis of Salisbury suggests that a reference to arbitration would meet with the cordial concurrence of the Indian Government. Who is to be the arbitrator? How many difficulties arise between public offices in India—Government and the Municipality for example—which might be settled in this way, if both parties would agree to abide by the arbitrator's decision!

—In this number of the *Guardian* we publish the article signed "Parsee," giving the views of hundreds of professing Zoroastrians, to our own knowledge, in reference to religion. There are thousands of educated Parsees and Hindoos in Bombay who have entirely lost confidence in their own systems of religion, and are perfectly convinced of the truth of Christianity, who if they could all agree and come together would embrace Christianity at once. The time will come, and soon we think, when vast numbers will thus come together; but for the present we want that kind of courage and faith that will lead one to come alone, and in the name of our Master brave all the persecution that can oppose him. It is this kind of example that will fully illustrate the power of true religion, and recommend it to others.

—A letter has been sent by the Calcutta Missionary Conference to the Committees of Foreign Missionary Societies in Great Britain, inviting the Committees to unite in sending out able ministers of the various denominations on periodical preaching-tours in India. The proposal is that the visits should not be official to inquire into the mode of action of missions; but that they should be catholic and evangelistic. Drs. Norman Macleod and Watson are referred to: their visit is stated to have been the means of great spiritual refreshing. The letter says:

> Brethren might leave England in the autumn, visit most of the large towns in Ceylon, Madras, Bengal, the North-West, and Bombay, spend a short time in each town, preach in English to the large English-speaking population,—European, Eurasian, and Native,—which would be everywhere met with, and endeavour both to quicken the spiritual life of believers, and to lead others to decision for Christianity and for Christ.
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> The Conference believes that, in accordance with the example of those sent by our Lord, two brethren should come together. The field is so wide that there would be abundance of work to occupy two men, since, in order to produce a more abiding impression, it is desirable that visits should not be too hurried. If the Societies think they would not be prepared to send out two men each year, the Conference believes it would be better to send two men together in alternate years, rather than one man each year.
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> If the American Missionary Societies would unite in this matter with those in Great Britain, there would be little difficulty in sending out two brethren each year, one from each country, or two from England one year and two from America the next, and in that case there would be a manifestation not only of Christian but also of national union.

Says the *Bengal Christian Herald*:

For the "top and masterpiece" of a cool and complacent assumption of credit, and an unblush-

ing reversal of facts and sequences, commend us to the following passage in last Sunday's *Mirror*:—

"Not long ago *we expressed a hope that our devotional festivals known as Utsabs would in time find favour among devout Christians*, and that they would feel the necessity of occasionally dedicating entire days, *as the Brahmas now do*, to the worship and service of God. *We were not, however, so sanguine as to expect so early a realization of our anticipations.* Recently in Bombay a day of fasting and prayer was observed by that most earnest body of Christians the Methodists, known as the All-day Meeting of April 3rd." The italics are ours.

The Bombay Guardian.

SATURDAY, MAY 16, 1874.

THE COMING OF CHRIST.

It is a fact that in the Gospels and in the Epistles, the attention of believers is not so much drawn to the necessity of preparing for death as to the need of being ready for the coming of the Son of Man. Looking back from our present standpoint we see that nearly sixty generations have gone by since our Lord was on the earth; death came to all the believers of these generations, but the Son of Man came not in glorious advent. The New Testament was not specially given for the believers of the last day, to whom he will thus actually appear, but for those of every generation. It is evident that what the believers of the intermediate centuries needed was to be prepared for that event which actually came to them, namely, death. Why then was the admonition couched in this particular form? One or two reasons for it may here be stated.

The Jews were looking for the advent of a Messiah in glory. Their minds were fixed upon the prophecies that spoke of the glory and majesty of his kingdom, and they were unwilling to recognize as Messianic a kingdom that began in the hearts of men and was without visible grandeur. The disciples participated in these expectations, and it was only when the Spirit had been abundantly poured forth that they were able to find the fulness of redeeming love in the kingdom, which is righteousness, peace and joy in the Holy Ghost; but even then they were embarrassed to satisfy the minds of those around them with regard to the power and majesty of the Messiah's coming. We see then what an important end was answered by the announcement that Christ was to come again in glory, and how necessary it was that the Jewish expectation should be disposed of in this way. If the admonition of our Lord to his disciples had been to prepare for death instead of for his second coming, the objection would have been loudly advanced that the Old Testament prophecies of Messiah's kingdom were not honoured. The Jewish mind demanded, first and foremost, satisfaction with regard to those prophecies. You could indeed dwell upon the prophecies of a suffering Saviour and show their fulfilment in Christ; but they would turn to the prophecies of a triumphant Messiah, reigning in undisputed glory, and ask for satisfaction with regard to them. As a matter of fact, in the Gospel as it stands, this satisfaction is given; Christ is coming again in the clouds of heaven, and every knee shall bow to him; he will take unto him his great power and reign. The disciples who waited for the Son of God from heaven, would be ready to meet him, whether he came in the clouds of heaven, or whether they, like Stephen, committed their spirit into his hands, at death. Everything in connection with the Gospel points to the great hour when Jesus shall come in the glory of the Father, with the holy angels, to cast out of his kingdom all things that offend. The Son of Man cometh in an hour that ye think not; be ye also ready. Thus the Jewish difficulty is met, and none of the Messianic prophecies are left unhonoured. And the individual believer who looked for his coming and died many centuries before he came, would be in no way hindered or harmed; to be ready for Christ's coming is to be ready to depart and be with Christ. And the believer, waiting for the glorious advent of Jesus, became a witness all his days to the power and majesty not yet revealed, and showed forth the completeness of the Gospel as embracing all the points prefigured in prophecy. Men see a few scattered believers, a little flock, and the whole world lying in apparently unvanquished wickedness, and they say, How can this be the kingdom of Messiah? But let them listen to the testimony of these believers and take heed that they are constantly expecting his return in glory, and they will understand that the Gospel of the kingdom is to be preached in all the world for a witness, before the end come.

There is another very important thing to be considered. A thorough faith in Jesus as presently to appear, will have the effect of leading the believer to live in the very way that is most fitted to make converts of all men. He who thoroughly and habitually realizes that Jesus is about to come to judge the world, will rise superior to the attachments and snares of the world, will take up his cross and follow Jesus, cut off his right hand, pluck out a right eye, fight the good fight of faith, and will do his utmost to awaken and save his fellow-men. The reason why men ordinarily are so little influenced by the stupendous rewards and awful denunciations of the Scriptures, is that they treat them as belonging to a distant future. When they are enabled to realize them as near at hand, they are powerfully affected by them; they are constrained to do all that in them lies to induce men to submit to Jesus. "Seeing that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of our Lord Jesus Christ!" Thus the command to be ready for the coming of the Son of Man, is virtually a command to the believer to sacrifice everything that stands in the way of his bearing the most emphatic testimony for Jesus; and the tendency of it will necessarily be in the direction of the world's conversion. And it shows how strangely defective has been the faith of some who profess to hold the doctrine of the Second Advent, in that they manifest comparatively little zeal for missionary enterprise, and speak of such efforts as doomed to disappointment. This comes of singling out one part of Gospel truth and making a Gospel of it, overshadowing other equally essential truths.

For our own part we are satisfied that the Holy Ghost will not abandon the work which he has taken in hand until he has brought it to a triumphant and complete issue in all its parts. Sin is mighty indeed; but He that is with us is mightier than all that are in the world. The Spirit of truth comes to convince the world of sin, righteousness and judgment; and so to unite the people of God as that, according to our Lord's prayer, the world shall believe that he is the sent of God, and to write the laws of God in the minds of men and in the hearts of men, so that all shall know Him from the least to the greatest, a promise clearly referring to this dispensation (see Hebrews viii.).

We admit that some of the references to Christ's advent in glory, may pertain to glorious manifestations of the Saviour in his people; and we think it by no means impossible there may be a manifestation of Jesus in our own times, such as the world has not yet seen or dreamed of. But let the grand truth remain in its integrity, that He who says unto his people, Go ye into all the world and preach the Gospel to every creature, says also to them, I have all power in heaven *and in earth*; lo, I am with you always, even unto the end of the world.

DYING OF DIGNITY.

With reference to the special mission services held in London in February last, the Rev. Mr. Ryle says: "The mere fact that the Church of England has shown herself willing to attempt something out of the common in the aggressive line, and is resolved not to die of dignity, is a striking phenomenon, and a good omen for the future." The excessive conservatism which is here deprecated is not unknown in other churches; it is matter of thankfulness that we see so many indications of a disposition to abandon it. We are to hold fast that which is good, and we cannot hold to it with too tenacious a grasp; but then we are to prove all things and have the clearest evidence that what we cling to is the very truth of God. New perceptions of truth involve new obligations and new sacrifices; what we are used to is easy and agreeable; and the mind shrinks from the hazard of encountering new obligations, and prefers to take for granted that what is is best. But we need to see to it that our fidelity is purely and simply fidelity to Christ, and not fidelity to our own customs and cherished ideas. The Gospel demands imperatively a complete surrender of all the ordinary recognized obligations, that everything may be tested and received from Christ. The Church of England, or any other Church that has existed for centuries, has only to look back to her own history to see that reformation was effected at various periods after severe contests with this spirit of conservatism, and that the Church had first to consent to unlearn and to learn before she could obtain the blessing held out to her. We see it often illustrated in the individual Christian this determination to stop where he is, this reluctance to hear the command, Come up higher. He is where he is by the grace of God, and therefore he must remain just there. But the Spirit of God strives with him and shows him the necessity of leaving the principles of the doctrine of Christ and going on to perfection. It is no a sufficient vindication of your ideas and customs that you have found them true and good; you need to know that they are truest and best for you at the present time. Angels come unawares at times: and the blessings of divine grace may come to us in a form to which we have not been accustomed, and we may be in danger of rejecting them,

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on 28 February, 2020

if we have an overweening attachment to our own ways. To our mind nothing in the world is more interesting just now than the statement made concerning Mr. Moody's talks in Glasgow, that they are generally listened to by about a hundred ministers seated on the pulpit steps and round about; drawn to hear him not by any powerful oratory or intellectual display, but by the simple fact that God is using him in the conversion of many souls They wish to learn the secret of his spiritual power, and many of them are discovering that some of the things which they have been long glorifying are really hindrances; and that their loyalty has been not so much loyalty to Christ as loyalty to their own long-cherished ideas of what was suitable. Very striking is Mr. Ryle's remark about the danger of dying of dignity which threatened the Church of England. The fear of seeming undignified has had great power with many of her bishops and clergy; this has steeled them against new measures and methods, and caused them to abandon magnificent spiritual harvests to the earnest men whom John Wesley and others led forward. Now, thank God, many are discovering that the grand thing in the Gospel is love, and not dignity; they see Jesus preaching in the open air and making a pulpit of the poop of a fishing-boat, leading a blind man by the hand through the town, talking with the woman of Samaria by the well, riding upon a colt the foal of an ass, cooking fish upon the fire, washing the feet of his disciples, and sometimes without a place to lay his head. They see the apostle Paul working with his own hands at tent-making, and bringing fagots for the fire. All through the New Testament they find, instead of religiousness, love; instead of formality, simplicity; instead of ritual, naturalness. We hold on to our conventionalities in religion as though salvation depended on them, and fail to notice that the salvation of the Gospel repudiates these miserable fetterings and imitations. The Gospel seeks first, midst and last, holiness, not sanctimoniousness; in fact it abhors the latter. The Lord be praised that we are moving in the direction of emancipation! Lazarus must be loosed from his grave-clothes, if he is to show forth the life that is in him. Offences must come, the Lord tells us; No, we have been saying, there must be no offences, no stumbling-blocks, no ruggedness; all must be made smooth; we have laboriously prepared a path free from these offences, but lo, the Gospel chariot refuses to go forward and souls are not saved. If we are to have men saved, there must be offences, the prejudices of men must be shocked, conventional laws infringed, and brands must be plucked out of the fire. I will, says the inspired apostle of the Gentiles, that men pray everywhere, not only in places particularly consecrated; and he would have them preach the Gospel in season and *out of season*. The Lord is increasing the faith of his people; they *realize* the powers of the world to come; the Gospel facts become the greatest of all verities; men are *seen* to be either reconciled to God or abiding under his wrath, and must be saved, if ever, now. We still sometimes hear the complaint, 'I dislike your new methods; what need of after-meetings? Why try and get hold of men individually? Preach to them and let them go home and think about it and, if so inclined, submit to Christ in their own rooms.' But they who make this complaint if they have a financial scheme which they wish to promote, are far from contenting themselves with general statements; they take hold of men individually; they buttonhole them, they follow them, they leave no stone unturned to secure their end. 'That I might, by all means, save some,' Paul declared to be the business of his life. If we want the Gospel to appear an unreality to men, there is no more effectual way of doing it than by refraining from personal dealing with men. As the angels took Lot and his daughters by the hand to get them out of Sodom, so we must take sinners by the hand and compel them, if we can, to come to Christ.

NECESSITY OF BAPTISM.

In a Christian land, where almost every person one meets is a professing Christian, and where it is the greatest reproach not to be called a Christian, we lose sight of the value of baptism as a profession of faith in the Lord Jesus Christ; and we almost wonder why the command should be so positive, "Teach and baptize," "Believe and be baptized." No sooner, however, do we reach a heathen country, where being a Christian means something, than we see the necessity of this badge of profession, and understand somewhat the wisdom of our Lord in appointing and enjoining it.

Natives do not understand why they cannot receive Christ privately, without making a public profession. But receiving Him implies taking His yoke and being His disciple: it is receiving Him as a Master as well as a Saviour, of whom we stand in need as much one as the other. How often in the writings of the Apostles is the expression repeated "Lord and Saviour"! It was through disobedience to him as our Lord that we needed Him as our Saviour. And now, before He will save us, He requires this submission and consent to obey Him. Baptism is this earnest of a future life of filial obedience. You say you receive Him as your Master, and agree to be His faithful disciple; here *then is the test*. The first command is "Be baptized." Will you obey?

Baptism is an expression of our faith; and a faith that is not strong enough to enable us to confess Christ is a defective faith. You pretend to believe Christ, what He said of Himself and what others have said about Him in the word of God, and yet you show plainly that you do not confide in Him, else you would not hesitate to follow Him. Where baptism is not this test of faith, then something else becomes the test. In the case of nominal Christians who have been baptized or to whom baptism would be no cross, there comes the necessity of making the public profession in some other way. And until their faith will thus lead them to do, it is not strong enough to save. If it is not actually done, there must be the submission and willingness to do it. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This is fully borne out in the experience of many who have professed to receive Jesus but were unwilling to confess Him before men. They soon fell. The fact must not be lost sight of, that we are God's witnesses. He has made it our privilege and duty to witness for Him. It is perhaps as much for our own good as for others' that we speak about Him. In this way will our love and our faith be strengthened. In this way will our joy be increased. See the joy of that faithful witness for Jesus as she tells others of what He has done for her. Deprive her of this privilege and you deprive her of all. But this cannot be. You may confine her in dungeons, but she will still speak and sing of Jesus. Deprive her of speech, but she will contrive some way to give expression of her faith in her Lord.

Such heroines for Christianity do not grow from that fear of man that prevents one from making a positive stand and publicly professing Christ by baptism. Should there be such a thing as receiving Christ privately, it will be that sickly type of life that we see in the plant that has grown up in a cellar, away from light, which soon dies. Let your religion be brought to the light, and develop into that powerful life that is to revivify a dead world. Confess Christ in baptism and ever confess Him.

R.

THE WORLD IS VEERING TO THE RIGHT.

A Word to the Parsees.

The modern Parsees are an enlightened and educated race in British India. Of all nations that inhabit this extensive empire, they are the most loyal and trustworthy subjects of the British Raj. They once were, and are perhaps to some extent, the greatest merchants of the present day. But their present number living in Bombay only amounts to forty thousand, to which may be added a few thousands more living in the other parts of the world, making a total of about fifty thousand people. Now this number when placed side by side with the nations of the earth professing other religions, viz. the Christians, Mahomedans, and the Buddhists, is extremely small and insignificant—a mere drop in the wide ocean. Hence, should any dire calamity overtake us in a hundred years to come, such as cholera, earthquake, hurricane or famine, we have only to say that we cannot stand against it. Our end therefore appears to be sealed, and there is no alternative but to submit to our fate.

That such a fine race should be extinct in a hundred years to come, according to Dr. Max Müller, is really a very sad thing. But we cannot help this. It must be so in the course of events. In the following lines I give you my own thoughts in reference to this matter, and our duty in the case. Anciently, when Europe was but little known, and America not discovered, the East first taught the lessons on morality and religion to mankind in general. From the top of Mount Sinai and from the heart of Iran, Moses and Zoroaster (honoured be their names!) respectively preached spiritual doctrines not unconnected with their temporal welfare to the human race, and left a word after them as to the advent of the second Adam (the Sosiesh of the Parsees), in the fulness of time, *i.e.* the Lord Jesus Christ, at a fixed appointed hour. Their prophecies were fulfilled, and the second did appear on earth, proclaiming salvation through His death to the whole human race. According to Dr. John Wilson, "To prepare the way for this event God had providentially effected the greatest changes in human society, and the governments of the nations of the earth. The empires of the East—of Assyria, Babylon, Persia, and of Greece—had risen, run their course, and finished. Rome had become the mistress of the world; and in the strength of the power which was given to her, she maintained peace in her vast dominions, extending throughout the greater part of Europe, the north of Africa, the lesser Asia, and the countries between the Mediterranean and the Euphrates." Christianity progressed slowly but steadily from the East to the West, and the most powerful and the most civilized nations of the world at the present day bow their heads at its holy altar with love and thanksgiving to the Lord.

There was a time when the ruling power which governs us, viz. England, was in the most degraded and insignificant state, and but little known to the ancients,—its inhabitants being perfect savages and idolaters. But now the times are changed. It is now the turn and the duty of the West to civilize and spiritualize the benighted land of the East. That the nations of the earth might receive the glad tidings of the birth of the second Adam on earth, God had on purpose sent such men as Cyrus and Daniel. It was the will of the Creator that his light should first shine in the far East, and his wishes there first be accomplished, before the coming of the Messiah, by the hands of men like Zoroaster, Cyrus, and Daniel—men of the loftiest and purest motives, and the real benefactors of the human race in promoting its temporal as well as spiritual happiness. And thus according to the great rule of the universe, as He has designed that the very world which we inhabit should pass through a system of progressive changes and revolutions for its perfect formation, even so He designed to prepare the children of Adam and influence their minds to receive with joy and thanksgiving his grandest and best gift. The eternal Disposer of kingdoms wished that all glory, all power, and all kingdoms should rise, fall, and end in the dominion of the Lord. And as he willed, so it has been and will be. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please,

and it shall prosper in the thing whereto I have sent it." Were it not so, to what shall we attribute the hereditary and peculiar bent of genius for monotheistic principles among the Jews and the Persians, the capacity for holding law, order, and justice into reverence by the Romans, the wonderful development of arts, literature, and philosophy among the Greeks, and of trade and manufactures among the Phœnicians? All these nations, with their capacities and genius, are now no more. Yet each one has left a lasting impression on the genius of the modern age. We are, therefore, thankful to God doubly, first because He has been pleased to teach us by the experience of the past ages, and secondly because of the new spiritual light which He has shown to us, in the fulness of time, in sending to us his only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." Truly we may say that all ancient knowledge, literature, commerce, philosophy, devotedness to one living God, was destined to receive under the divine dispensation quite a new phase, quite a new beginning. And so the spiritual wants of the present age are perfectly supplied by the new revelation that we have in the Sun of Righteousness. Nearly nineteen hundred years have passed away and no better system of religion, no better system of spiritual revelation and moral discipline, has come to us. We therefore feel quite satisfied to speak in the words of Lord Bacon in his devout address to God: "Thy creatures have been my books, but Thy Scriptures much more; I have sought Thee in the courts, fields, and groves, but I have found Thee in thy temples" ..... "There never was law, or suit, or opinion did so much to magnify goodness as the Christian faith."

PARSEE.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—As an old friend and a reader of your paper for many years, I venture to address to you a few lines on a subject which I notice has occupied a good deal of space and attention lately in your columns, and which is now usually called "Perfectionism."

Much as I rejoice that the advocates of this doctrine have succeeded in stirring up many Christians to an earnest desire for increased holiness, still I cannot but feel (as I have felt all along) that this theory, carried to excess, leads to unscriptural deductions, and has a tendency to make sad the hearts of those whom *the Lord* has not made sad, by holding up before them a standard of perfection, which God's word does not lead us to hope we ever shall attain to in this world.

I will not enter into any discussion of this subject here, but simply call the attention of yourself and your readers to the significant fact that some of the originators and most zealous advocates of the doctrine are now publicly confessing that they have gone beyond the plain teaching of Scripture, as you will see from the annexed extract from a recent newspaper.

I have also quite recently had the pleasure and privilege of hearing addresses both from Mr. Pearsall Smith and Mr. Boardman, and was pleased to find that they both, whilst earnestly exhorting their hearers to greater Holiness, yet guarded themselves most distinctly against this doctrine of Perfectionism. In conclusion, I would invite your attention to an admirable little book on the subject, recently brought out by Rev. G. T. Fox, of Durham, the arguments in which are, I believe, quite conclusive.

Yours very truly,

E. D. S.

London, 6th April 1874.

Extract from the *Christian Standard*.

"Three weeks ago we had the gratification of quoting the published words of Mr. Pearsall Smith, in which, in relation to the exposure of the error, as we understood him, of his views in favour of perfect holiness and perfect peace being attainable in this life, he confessed that he had misunderstood the meaning of the Scriptures, and had, by a mistaken use of words, said what he never meant. We commended Mr. Smith for the candour with which he had made these recantations. We are no less pleased to find that Mr. Henry Varley, to whom we have repeatedly referred as having, to our great regret, made use of the expression that 'he never expected to sin again,' now admits that he still sins. It is at least six months since he declared, in a letter to the *Christian*, his prospective sinlessness, but so late as last week he virtually retracts that declaration. At one of the recent conferences held at the Hanover-square Rooms, he spoke as follows:—'I do not wish to lead any here to false conclusions. A few have received the impression that we are claiming sinlessness, that we are professing to be perfect, and so on. For myself I can say that, although personally the last few months have been the most blessed I have ever known, *yet I never had deeper conviction of my utter sinfulness before God.*'

"This language, be it remembered, is spoken six months after he had declared his belief that he would never sin again, having just then adopted Mr. Pearsall Smith's views in relation to the possibility of attaining to perfection in this life, both in regard to holiness and happiness. We had heard from one of Mr. Varley's constant hearers and greatest admirers that he had ceased for some time to preach perfection in the present life, as he did when he first adopted that unscriptural and most dangerous doctrine, but it gives us special pleasure to hear from his own lips that he never had clearer views of his own sinfulness in the sight of God than he has had for the last few months. Surely we shall never more hear, after these virtual recantations of the Perfectionist novelty, anything more in its favour, either from Mr. Pearsall Smith or Mr. Varley."

[We do not know exactly what our friends understand by perfectionism. It is not a word we have ever used in connection with the statement of our own views. We do not believe that the child of God ever attains to any degree of spiritual development from which he cannot proceed to a higher. But we are fully persuaded that the believer has in Christ all things that pertain to life and godliness, that is, all that pertains to a life of perfect consecration and complete conformity to the will of God; as the branch has in the vine all that pertains to its utmost fruitfulness. Nor do we think that it is necessary for every branch to have some sour grapes, some bad fruit, in order that the vine may be glorified. We may speak more fully on this subject next week. But we now simply remark that, although the subject of the believer's privileges has been more frequently dwelt upon of late in our columns, yet we have never, since the *Bombay Guardian* came into our hands 22 years ago, held any other view than that the grace of God is sufficient in Christ for all that the will of God demands of the believer.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—I take the liberty of making an appeal (with your consent) through your columns to the comparatively affluent of the Christian community in India on the following subject. Now, during the present hot weather, you yourselves are going with your families, or, if you cannot get away, are sending them, to our hill retreats, to Simla, the Nilgiris, Mahabaleshwar, &c. Will you not then think of some Christian brethren engaged in less lucrative but far more honourable work than yours, in preaching the cross of Christ instead of administering districts, or amassing fortunes by merchandize, or commanding soldiers; will not each Christian officer, each Christian merchant, each Christian civilian to whom God has given richly of this world's goods and who is going or sending his family to *the hills*, help some Christian missionary or his wife or children to have a healthful change also? I need not remind you that all your wealth comes from God your Father, and the Father also of those brethren for whom you ought to lay down your lives if necessary (1 John iii. 16, 17).

Yours, &c.,

F. S.

Notice.

We have been requested to state that a Soirée will be held in the Baptist Chapel, on Bellasis Road, Wednesday evening next. The object of the meeting is to bring the members of the Church and congregation, and friends who may desire to join them, into friendly intercourse. The proceeds of the Soirée will be devoted to the Chapel funds. Tea will be served at 7-30 P.M. and addresses will be delivered. Admission will be made by tickets, which can be obtained from any of the Office-bearers of the Church.

Epitome of News.

SATURDAY, MAY 9, 1874.

Bombay Gazette: "A few days ago the whole of the crew of the ship *St. Elmo* were brought before Mr. Ryan, on the charge of having struck work after the ship, fully loaded with a cargo of cotton and other freight, had obtained her port clearance, and was already on her way out to sea. It appeared that the ship had actually reached the outer light, when the crew in a body informed the captain that they refused to proceed in her any further. There was, of course, no help for it but to return to port. Captain Dixon surveyed the ship; he found that she had been carelessly loaded and had a list, and he ordered some 25 tons of cargo, which had been stowed in the poop, to be discharged. This having been done, the men were satisfied, and the ship has since sailed on her way to England. The fact having been thus established that the crew of the *St. Elmo* had a real grievance, and that but for their courage in striking work they and their ship might have gone to the bottom of the sea through the carelessness of those who had fitted her out for the voyage, one cannot help feeling that their request to have the ship surveyed by some naval officer who had nothing at all to do with mercantile business was a reasonable one."

—*Madras Mail*: "It is no longer matter of doubt that Madras has been within the influence of another great cyclone, and that but for the timely precautions taken yesterday morning in sending the shipping to sea, the beach might now present the same heartrending spectacle of shipwrecks which was witnessed just two years ago. The rainfall during this cyclone has been unusually heavy. Over seven inches had fallen up to 12 o'clock last night; the greatest fall occurred between 6 and 10 yesterday morning, when five inches were measured. The result of this rapid fall was of course that many streets were flooded, and many tanks filled or partially filled, while the Cooum rose with extraordinary rapidity."

—*China Mail*: "The uncertainty which hung over the fate of the *Manchu* was at length dispelled by the arrival on Friday of the S. S. N. steamer *Shingking*, bringing from Chefoo Captain Lowell, the second mate, and one fireman—the sole survivors, it is unfortunately too probable, of the crew of the lost steamer. The story they have to tell is one of the most harrowing that can well be conceived." 54 men out of a crew of 57 perished.

—*Madras Times*: "The Government have sanctioned the expenditure of Rupees 2,000 as tukkavi or aid to the jungle-tribes, consisting of Iralers, Moodughurs, Shelaguars, Kaders, and Mulcers, as they are variously called in the several hill localities they inhabit. Some, if not all, of these tribes are wretchedly poor, scarcely even possessing a cloth, and they have hitherto existed by a destructive cultivation in the forests, by burning the trees and planting in the cleared spots for one season, and then renewing this destructive process. The Collector of the district has arranged personally with several of these tribes that they will re-cultivate the former clearings and destroy no more forest; and, as one of the reasons for the former destructive process was the want of proper implements, he proposes to aid each headman of a settlement with tools, such as mamoties, billhooks, and axes, with which to clear and till the ground, and, where requisite, with seed-grain, repayable after three years. Should the value of the tools or grain supplied be even eventually not recovered, such expenditure will be greatly more economical and advantageous to the permanent interests of the country than the destruction of timber-bearing tracts. It is a necessity that these tribes must live."

MONDAY, MAY 11.

—*Madras Mail*: "At a distance of 122 miles from Madras on the south-west lines, about ten miles on this side of the Jollarpett junction, a serious calamity has occurred to the Madras Railway, the very heavy rains that have lately been falling in that neighbourhood having swelled a stream to such size and force as to carry away a railway bridge. The amount of rain has been quite unprecedented for a considerable distance along the S. W. line. The tanks are all full, and the rivers in flood. The railway authorities are busily engaged at the breach trying to make good a road over the Vaniembady river, but it will be a week at least before trains can run as heretofore."

—*Bombay Gazette*: "We regret to learn, by telegraph, that Captain H. T. Christie, of the Bombay Army, died at Kurrachee on Saturday morning of heart-disease."

—Mr. John Wood, of the Topographical Survey (Kattywar party), has committed suicide at Poona.

—London correspondent of the *Friend of India*:—"Last April it appeared as if he (the Pope) had but few days to live. His limbs were swollen and he was unable to move, and his medical attendants, when they came to visit him in the morning, were not certain of finding him alive. He has now recovered his health and strength. The voluntary seclusion of the Vatican evidently agrees with him. The letters from Rome state that the people are 'stupefied' at the robust health

he now enjoys. He is 'rejuvenized and transfigured almost by miracle.' His eyes are full of brightness, his appetite is very great, his digestion perfect, and he is incessantly joking." The Pope bids fair to outlive his reputation.

—*Friend of India:* "Nothing is more satisfactory than the assistance given to missionary work by so many Indian officials when they return to England. On a recent occasion, when the Normal School Society was sending out Miss Mather to Benares, Mr. F. N. Maltby, who was for some time Resident of Travancore, bore testimony to the good work done in South India by the London Missionary Society. He stated that in the work of giving material and social civilization to India it has been his privilege as a civilian to take a part, and to it the best years of his life had been given. But he had long been satisfied that if we gave India no more than this, we were very imperfectly discharging our duty as Christians. He felt therefore grateful for any humble part that he had been permitted to take in aid of the missionary cause. Mr. Maltby described the influence which Miss Blandford had obtained with the ladies of Travancore. She had been welcomed in the palace of the Raja, and in the families of the most influential gentlemen of the capital. Some time back a heavy affliction fell on the royal family. A young princess, on whom the hopes of the family were fixed as one through whom the crown was to descend, was suddenly removed by death. In the midst of the grief and consternation which filled the palace, the first impulse appeared to be to send for Miss Blandford. One of the Raja's carriages was despatched to bring her, and she was soon among them, offering what comfort she could to mourners. When Christian love and sympathy were brought home to the people of India in connexion with the joys and sorrows of out common humanity, he felt more hopeful than he had ever done before of the rapid spread of Christianity."

—"Altogether there are three hundred and seventy-three newspapers and magazines published throughout India, exclusive of all publications of a commercial nature. Of this number Bengal has sixty-three, twenty-three of which are in English. Madras has forty-five, more than half being in the vernacular. Bombay has most of all, or a hundred and seven, the North-West coming next with sixty-five. The Punjab has thirty-five, the Central Provinces eight, Rajpootana two, British Burma twelve, Oudh nine, and Sind six."

—"The Nerbudda Coal and Iron Company, Mohpanee, is doing well. For some months past it has been supplying the Great Indian Peninsula Railway with an average of 1,200 tons per four weeks.

—"The Madras Customs House is a favourite hunting-ground with the local thieves. A telescope, plated jug, and a binocular have disappeared in succession lately, and, last of all, the spectacles of a drowsy official were carried off while he was asleep!"

Tuesday, May 12.

—*Lucknow Witness*: The Hon. Charles Sumner goes down to history as not the least of that long line of eminent men which the little state of Massachusetts has given to the world. He represented her most worthily in the Senate of the United States for 24 years. His integrity was never sullied by a mean action, his thorough honesty and uprightness of purpose never for a moment questioned. He will be always known as "The Champion of Human Rights," true as steel to the eternal principles of freedom, faltering never in his allegiance to the cause of the oppressed. Such men in high position are exceeding rare. It was fitting that he should have a state funeral that has been seldom equalled, and that tributes of respect should be paid to his memory round the world.

—The *Witness* publishes the narrative of Mr. Johnson, from which we take the following extract:—

"We now passed along the bank of the river near the Khyber Pass, into the beautiful and fertile plains of Lall Poorah. The next day we arrived at Bassowul, where there is an outstation of Shere Ali Khan's cavalry, consisting of a corporal and two sowars. While seated among the mule bags in the Serai, a Risaldar came up to me and asked me who I was and whence I had come. I replied that I was a Christian faqeer from the banks of the Indus, and that I was going to Kaffirstan. He said 'I know you are from the cantonment at Peshawur.' This man would not give up his inquiry, but collected others about me. They all began questioning me. I said 'I must tell you the truth even if I have to die for it. I am not a Mussulman, I am a Christian.' No sooner had I uttered the words 'I am not a Mussulman,' than they all shrank from me as from an unclean animal. The Affghan said to me 'I know you by your eyes, you Feringhee kafir.' An old and respectable man, evidently the chief of the village, said to me very kindly, 'You need not fear, no one will kill you here in Shere Ali Khan's territory.' The corporal also said, 'All are allowed to pass here, kafirs, every one.' The people of the caravan were in a great state of excitement and said, 'If this had been known in the hills we should have been cut to pieces.' They joked much with my guide on his cleverness in bringing me through, and said 'We must watch him closely at night or the Pathans from the hills will kill him.' The villagers now hearing a Feringhee had come, began to assemble. I opened my box of medicines and began to dress the wound of a man who had been cut over the eye. They seemed favourably impressed with me and told me no one would harm me. My friends in the caravan at night placed me between the wall and sacks piled up, and one slept at my head and one at my feet, saying if the night were safely passed it would all be well. I fell calmly asleep in the arms of a gracious, loving, heavenly Father, whose promises I had embraced before starting. The next day was Sunday. The women of the caravan gathered about me and implored me to keep well up in the kafila, for if I lagged behind I should be murdered. We shortly reached the end of the fifth munzil. It being Sunday, as soon as the caravan stopped I went aside to unite my heart and voice with God's people all over the world on that day. When I returned, the Ghuzni Pathan asked me if I had been to say my prayers; he then asked me questions about our religion. I took the Pushtoo translation of the English prayer book and explained some of the principles of our religion to him. He then said to me after a pause, 'You people say that Jesus is the Son of God.' After a moment's pause I replied, 'Yes,' and then began to explain that Jesus was born by the Holy Ghost. They began to get excited, and one fierce looking Pathan said 'For this word they are accustomed to kill.' I replied 'I am ready for death.' The village people seemed kindly disposed and wished to make my acquaintance, but the caravan people would not let them."

—*Friend of India:* "News of a revolution comes to us from Corea. If it prove to be true we may see in that fine but hitherto isolated peninsula toleration for at least the Romish form of Christianity. When the late King died in 1864 he left a Queen and an adopted son, now 18 or 19 years of age. A struggle for the regency took place between the Queen and the boy's own father. The Queen's legal right was clear, but she was and is a Christian, while the Mandarin, whose son is now King, put himself at the head of the majority who are opposed to all foreigners. Ruling the land with a rod of iron, he it was who virtually beat back both the American and French expeditions and slaughtered missionaries and their converts. But ever since Japan received Boodhism through Corea, in 552 A.D., the two countries have been closely allied. Of late Japan has obtained more influence over Corea, and has evidently supported the Queen Dowager's party. That is now in the ascendant, the Shanghai *Herald* assures us. Nothing would be better than the close alliance of Corea and Japan, and the progress of foreign ideas through native agents, in the former as in the latter. But China claims suzerainty over Corea and might thus be brought into conflict with Japan, as it nearly was when the foreign minister of Yeddo lately visited Peking and carried his point. The position is most interesting; it means that the isolation of Corea also is at an end, as that of Anam is at last. No portion of Asia is now sealed except Tibet and, strange to say, our tributary ally of Nepal."

Wednesday, May 13.

—*Times of India*: "On Saturday last the cars of the Bombay Tramway Company made their first regular trips, and attracted considerable attention from the public by the novelty of their appearance and general 'get-up.' But we hesitate to prophecy a successful issue to the Company's venture, unless, indeed, they make one or two important alterations in their present arrangements—the first and most essential being a considerable acceleration of speed, the present rate being far too slow to render the use of the cars very advantageous; secondly, a partial reduction of the present high fare is of vital importance to the welfare of the Company. Three annas is indeed cheap enough for the entire trip, but to charge those who merely wish to travel a few yards the same looks very much like an absurdity. If we might make a suggestion to the Company, we would propose the adoption of the mileage rate which has been found so successful in England and elsewhere. With these exceptions, all the arrangements of the Company are most complete and satisfactory."

—The *Madras Times* reports that the ship *Bengal*, which was one of the vessels that put out to sea on Wednesday last in consequence of the state of the weather, was wrecked about noon on Saturday last near Coconada."

—The following is from a letter addressed by Dr. Livingstone to Mr. Bennett:—"When endeavouring to give you some idea of the slave trade and its attendant evils in this country, it was necessary to keep far within the truth in order not to be thought guilty of exaggeration. But in sober seriousness, the subject does not admit of being overdrawn. To exaggerate its enormities is a simple impossibility; and the accounts given by Sir S. Baker of the atrocious proceedings of the White Nile slave traders tally exactly with my own observations of the traffic in the hands of the Arabs and half-caste Portuguese further south. The sights I have seen, though common incidents of the so-called trade, are so terribly nauseous that I always strive to drive them from memory; and, in cases of other disagreeable recollections, I can in time succeed in consigning them to oblivion. These slaving scenes, however, come back unbidden and unwelcome, and sometimes make me start up at dead of night horrified by their vividness. To some this may appear weak and unphilosophical, since it is alleged that the whole human family has passed through slavery as one of the stages of development from the lowest state of bestiality, cannibalism, stone, bronze, iron ages. Idolatry and slavery, it is said, are portions of the ascending education of mankind. The propagators of these views have many interesting facts in their favour, and every educated man receives new facts gladly, though he may not be able to explain them or reconcile them to other facts previously known. He hopes that they may yet be proved to be portions of light from above. One must admire the industry of many ardent searchers after scientific truth—men really noble in their life-long aims—following truth wherever they may lead; and it must be conceded that real investigators are by no means bigoted. If our stupid human race still needs the outrageous schooling of slavery and the slave trade, it is in a bad way still, and one might almost vote for allowing it to die out. It may have been want of charity on my part, but I was so frequently asked when in England 'Would these Africans work for one?' 'Yes, if you could pay them.'" This answer produced such a palpable lengthening of visage that I suspected my questioners had been speculating on getting them to work for nothing—in fact, be slave-owners. I fear that a portion at least of the sympathy in England for what simple folk called the 'Southern cause' was a lurking liking to be slave-owners themselves."

—*Overland Mail*, April 24: "The towing into an English port of the lost French Transatlantic steamer *Amérique*—a prize worth a quarter of a million pounds—is a wonderful story. The vessel was abandoned in the belief that she was on the point of going down. Passengers were transferred in a terrific sea to a befriending vessel that had stood by the *Amérique* all day; yet the vessel turns up at Plymouth not much the worse for desertion, and the owners of one of the two steamers that brought in the prize has fixed on the vessel a writ for 100,000*l*. The desertion of such a valuable ship is unparalleled, and it is not altogether surprising that the first mate of the *Amérique* has committed suicide."

—"Dr. Livingstone's body—identified by the marks a lion left on his arm—rests now in Westminster Abbey. The attention we, to a certain extent, missed giving him when alive is profusely offered now he is gone."

—"The religious question has once more been brought prominently before the London School Board on the question of accepting a donation of 500*l*., offered for the encouragement of religious education in London Board Schools. All the denominational representatives are arming with a view to a great field day on the question next week. Dread of denominational influence would still religiously starve the London Arabs."

—"A college has been formed in Berlin for the

education of Protestant missionaries for Russia, where an active campaign in favour of the Reformed Church is already in progress."

—"In concluding a mission sermon preached to a congregation numbering several thousand persons, at the Grand Concert Hall, on Sunday evening, Father Ignatius said many good persons would not come to hear him because he was a monk, and he would, therefore, tell them why he was a monk. Because he believed the nineteenth century was an atheistical, immoral, self-opiniated, miserable age, and that it was going harum-scarum to the devil. In proof of which he pointed out that social evils were increasing every day, that the streets are teeming with the filthiest vice, and that the boys and girls in our schools are steeped in sin. He believed the nineteenth century was all wrong, and therefore he had come out of it."

—"In Mississippi the floods are now subsiding, relieving New Orleans from danger. The inundation, however, has been the most extensive ever known."

"Eleven cotton and fourteen sugar parishes have been submerged, destroying 250,000 acres of cotton, 100,000 of corn, 500,000 of sugar—probably one-sixth of the whole crop. Every parish in Louisiana is suffering greatly. Along the Mississippi, from the northern boundary to the Gulf, the country is partly inundated. A great part of the Levees have been destroyed; 25,000 persons are ruined, and many are in absolute want of food. While the flood continues their numbers will greatly increase. The floods cannot subside for sixty days sufficiently to permit cultivation to be resumed. The season's crops are ruined. Several towns are submerged, the distress is great, and relief is solicited. Congress has passed a bill authorising the issue of army rations to the Louisiana sufferers."

Thursday, May 14.

—The following is the latest famine intelligence: —The rainfall has proved greatly beneficial to the Rajshaie division and part of Bhagulpore. In the remainder of Bhagulpore and Patna the fall has been insufficient to allay the native anxieties respecting the next crop. The deficiency of food and dependence upon Government is general in North Behar: 1,342,000 people are employed upon the relief works; 200,000 are being charitably relieved; 450,000 are being supported by advances or the sales of grain. Piece-work is being gradually enforced with all able-bodied persons throughout the relief works. About two million souls were being assisted one way and another by Government during the first week of May. The condition of the people is better now than in February by reason of Government relief; still severe distress occasionally breaks out, requiring constant vigilance.

—*Times of India*: "We remarked the other day that the Gaekwar of Baroda's marriage to Luxmeebaee, already the wife of another man, was an act which, besides being discreditable to Mulharao, involved important political consequences, and we wondered whether the Government of Bombay or the Political Resident at Baroda would in any way acknowledge this last specimen of the Gaekwar's unfitness to rule. The semi-barbarous Maharajah has evidently yet to learn that English gentlemen, whether acting on their own behalf or on behalf of Government, cannot in any way countenance such marriages as he has chosen to enter into. We cannot help thinking that the Government of India will now be compelled to take serious notice of the Maharajah's open violation of right and decency."

"In Umballa, a disease resembling cholera has laid up several victims in the town of Jagadhri. The Tehsildar attributes the outbreak to the consumption of poisoned sweetmeats. The town has been crowded with marriage processions, and the confectioners have been doing a brisk business, as they use arsenite of copper to improve the look of their *metai*."

—*Bombay Gazette*: On the evening of the 1st instant a very sad collision took place in Aden harbour between the French mail steamer Sindh, from China, which was going into Aden, and a native sailing buggalow which was getting out of the harbour. The buggalow was completely destroyed.

Friday, May 15.

—Allahabad correspondent of the *Times of India*: "The local Government has just issued a circular to the several divisional and district authorities pointing out that 'as the present scarcity in several of the districts of these provinces will probably lead to a number of destitute orphans being thrown on the hands of the authorities for support, the Lieutenant Governor considers it advisable that some general principle should be laid down in regard to the treatment of orphans for whom it may be necessary to provide. His Honour disapproves of the practice of sending orphan children, as a matter of course, to Christian orphanages. He fully appreciates the excellent objects with which these benevolent and useful institutions have been founded, and in times of severe and widespread distress, when orphans become numerous, it may be difficult to dispose of them in any other way. They may, then, properly be sent to orphanages. But it must be remembered that this course may probably lead to misapprehension of the motives of the Government, and under ordinary circumstances every effort should be made in the first instance to make over the children to respectable persons of their own faith who are prepared to bring them up honestly and will treat them kindly. His Honour knows by personal experience that such people are often to be found if proper measures be taken, and the Collector interests himself in the matter.' He therefore requests that these instructions be circulated, and that it may be impressed upon Collectors that His Honour expects them to dispose of destitute orphans in this manner."

—*Bombay Gazette*: "It appears from the *Tinnevelly Gazette* that a new disease has broken out in that district. It is called by the natives 'water-drinking disease,' and owes its origin, it is supposed, to the bad water in the black cotton soil portions of Tinnevelly. The disease runs through four stages—the apoplectic, the febrile, the drinking, and the dysenteric. Dr. Rickard has published a treatment for the disease in the *Tinnevelly Gazette*, but some steps should be taken for its prevention. Possibly the conservation of drinking water at this season of the year would have the desired effect."

—Deaths last week 304.

—We have been favoured with a copy of the *Indian Traveller's Guide* for May, published at the *Bombay Gazette* Office, price 8 annas.

Selections.

VISIT OF MR. MOODY AND MR. SANKEY TO GLASGOW.

There were 200 special prayers received by the Rev. Mr. Stewart to be read at the prayer-meeting in Wellington-street United Presbyterian Church on Monday, but time only permitted of about one-half of them being mentioned. The remainder will be spread over the rest of the week. The hymn "Love Divine" having been sung, Dr. M'Ewan and Mr. Moody prayed, and the latter delivered an address from 1 John iv. He pointed out the five things which it was necessary for Christians to receive—life, love, peace, power, and boldness. Then the 108th Hymn was sung, and the meeting was afterwards declared open for reports.

Dr. D. M'Ewan reported on the

MEETINGS OF MINISTERS

that had been held every Wednesday for some weeks past, and he rejoiced, he said, to see the great unity of feeling that was arising amongst Christians of all denominations. At last meeting one of the brethren suggested that they should meet every week for a whole year to implore God to pour out a blessing on the ministry and on the churches throughout the country; and he (Dr. M'Ewan) would suggest to Christian friends that whilst the ministers were praying for them, the Christians should pray for a fresh baptism of the Holy Ghost upon the ministry of Glasgow. The work was progressing amongst the young women. It was his privilege to open a meeting on Saturday, which after he left was conducted by ladies. He understood that at its close many remained, anxiously inquiring about the day of salvation.

Dr. Wallace said that the success attending the special series of meetings held in his own church last week had been most remarkable. At the close of the first meeting on Tuesday night, about 100 young men remained to be spoken to; but as he regarded these inquiry-meetings with a degree of sacredness he should not lift the veil. At the close of the second meeting the number of inquirers was doubled, there being about 200; at the third there were 250; and on Friday night there were about 300 anxious inquirers. In addition to the movement amongst the young men, there was an important movement in Glasgow amongst the young lads, many of whom have been much struck by the address lately delivered by Lord Ardmillan. "The Gates Ajar" followed; and the Rev. Mr. Bremner, having prayed, gave an interesting account of the work on the South Side.

Rev. Mr. Edgar estimated that over 100 persons were really, and apparently savingly, interested by the meetings held in Bridgeton last week.

A rev. gentleman, supplementing Dr. Wallace's remarks, pointed out some striking features connected with the inquiry-meetings in East Campbell-street Church. The young men seemed to be of a higher type than usual. He meant that they often found young men come stumbling in to the meeting; in fact, many of them were anxious to be anxious; but at these meetings in Dr. Wallace's church he had found many with the most intelligent conviction of sin, ready to take the Saviour. That was a sign, he thought, that the movement, instead of being superficial, was really deepening in our midst. Another feature was the large number of educated young men that attended the after-meetings. Of course it was important to get uneducated men brought to Christ, but it was of perhaps greater importance to get first the educated. It was not too much to say that if the result of the present movement was to give them one thousand educated converts, that thousand would in all probability bring the number up to ten thousand before the year was out.

Dr. George Jeffrey reported on the work in his own church in London-road. They were coming in contact not only with young men in Glasgow, but from different parts of the world. The other night he met a young man who had come from Norway. In the course of talk—the Doctor said his German was rather rusty, but he managed to make himself plain to the young man—the stranger told him that when he left home to come to Glasgow he thought he was coming to a Babel, where there were scarcely any Christians. This young man had gone to the inquiry-meeting for the purpose of finding out some Christian people. *Apropos* of such meetings, the Doctor said that he did not know a better school in which ministers would learn how to deal with hearts. He strongly advised all the ministers of Glasgow to take a course of theology in the theological hall called the inquiry-room. It would simplify their faith and their theology.

The doxology brought the meeting to a close.

Yesterday Messrs. Moody and Sankey were present at the daily prayer-meeting in the shipbuilding-yard of Alex. Stephen and Sons, Linthouse. There was a large attendance of the working men, the numbers being variously estimated from 1,500 to 2,000, and all the partners of the firm were also present. All listened with eager interest as Mr. Sankey opened the meeting by singing with great pathos the well-known solo "Jesus of Nazareth passeth by." Thereafter Rev. Robert Howie led the prayers of the meeting, and another solo, singularly appropriate, "The Life-boat," was sung by Mr. Sankey. Mr. Moody then delivered a most solemn and stirring address from the words "I bring you glad tidings of great joy;" and there seemed to be a deep impression produced. At the close he expressed the delight he experienced in addressing such an interesting audience, and intimated that arrangements would be made by the Central Evangelistic Committee for sending similar aid from time to time to those seeking thus to honour the Saviour, and obtain blessings for themselves and others. Mr. Stephen, speaking in the name of both employers and employés, expressed thanks to Messrs. Moody and Sankey for their kindness in thus complying with the request sent to them last week, and exhorted all present to show their gratitude by accepting of Christ. The meeting was brought to a close by Mr. Sankey singing the solo "Prodigal Child."—*Glasgow News*.

SINS OF TRADE AND COMMERCE.

From a Sermon by the Hon. and Rev. W. H. Lyttelton.

That the Christian religion has to do with trade and business, and ought to control all its proceedings, many freely acknowledge; but this does not seem to be always acknowledged in the world. There is a common proverb which, if it is understood in its first and most obvious sense, might seem directly to deny the possibility, or at least desirableness, of such direct connection of religion with business,—I mean the proverb "Business is business, and charity is charity." No doubt, a sense may be given to these words in which they would be true. In some respects it may be said that business and charity must be governed by distinct laws, and have in view

distinct objects. But if the proverb is taken, as I fear it sometimes is, to justify the deliberate keeping out of view during the practice of business of all considerations but those of trade and self-interest, the suppression for the time of the instincts of generosity and self-sacrifice, and the placing of the rudder of life in the hands of naked selfishness as the ruling power, it does then come into conflict with the elementary principles of the Christian religion.

The subject of which I now wish to speak is, Sins of trade and commerce.

Now the great and principal spring and fountain-head of such sins is covetousness. And the strength and vehemence of the expressions used by our Lord and by all the inspired writers against this sin are as great as against any sin whatever. Thus our Lord, speaking of the things which "coming out of a man defile him" in the sight of God, enumerates some of them as follows:—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Here we find covetousness associated with some of the greatest of all sins—with murder, adultery, and the like.

Again, St. Paul, in Colossians iii. 5, says, "Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh upon the children of disobedience."

In another place (1 Tim. vi. 9, 10), specifying more closely the dangers of this sin, he says "They that will be rich" (it may be noticed that it is to the *mind*, the *will* to be rich, not the mere *possession* of riches, that he attaches his warnings) "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money" (here again it is the *love* of it that is condemned) "is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

One of the psalmists speaks of "the covetous whom the Lord abhorreth." And St. Paul warns the Corinthian Christians, "If any that is called a brother"—a Christian—"be covetous, or an extortioner, with such an one, no not to eat."

Other equally severe passages might be gathered out of the Word of God, affixing to the sin of covetousness the brand of God's greatest anger.

There are but too many who are liberal to the poor and to their friends, but it is with money that properly belongs to their creditors; who give away, it may be, large sums in what they falsely call charity; but the money is not their own; and they thereby ruin the tradesmen whom they employ, the friends who trust them, the workmen by whose labour they make their wealth, whose wages they never pay; and thus in the end produce a world more of misery than ever they relieve. Such persons, it is most important to remember, are not to be called liberal, but prodigal; and prodigality is a sin, not a virtue: "I hate robbery for burnt-offering," says the voice of God by the prophet Isaiah.

If then covetousness, according to the word and mind of God, does not consist in the earnest pursuit of money-making as a life's work, nor yet in being scrupulous and exact in the use and spending of money, wherein does it consist? This is the next question we have to answer.

a. Perhaps the best short answer would be to say that the desire for money then becomes a sin when men make of money an idol,—that is, when they give it that place in their minds and hearts which belongs of right only to God; when they give it the uppermost place; when the attainment of it is their principal and ruling motive in life. Many are, I fear, guilty of covetousness in this sense, particularly in England.

Are there not numbers who honour men just in proportion as they are rich? who speak of a man with serious wonder and admiration, simply and only because he has so many thousands a year, with scarcely any reference to the manner in which that wealth was acquired?

The state of mind which thus idolizes mere wealth for its own sake is, it cannot be denied, precisely that against which our Lord warns us when he says "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

And it is certainly one of the strangest of all instances of that great power of self-deception and unconscious hypocrisy which exists in our nature that such a habit of mind should be possible in one who calls himself and believes himself to be a Christian—a follower of Him who on earth was pleased to be one of the poorest of the poor; who, while "foxes had holes and birds of the air nests, had not himself where to lay his head." They call themselves by His name; they sing, it may be day by day, in church the words "Thou art the King of Glory, O Christ," and yet out of church, and in common life, they will despise a brother-man, however good and noble in character, simply because he is poor and has been unsuccessful in the competitions of trade, and bow down in sincere admiration and envy before a successful Herod or a Barabbas, Nimrod or Napoleon.

This, doubtless, is one principal way in which covetousness is idolatry, and makes of money its god.

The love of money is manifestly idolatry whenever men are willing for its sake in any way deliberately to sin.

What an awful—what a wide field of contemplation is opened to every Christian soul by such a statement, in the history of the world, and particularly of this great commercial nation!

The subject is enormous. I can but take a few of the commonest and most glaring instances.

Take first the sin of *falsehood* in trade. Consider the words of inspired men on deceit in general in the pursuits of business and commerce. For instance, take these words of one of the greatest of those noble witnesses for God and for justice, the ancient Hebrew prophets—the prophet Jeremiah:—"Among my people," says the voice of God by him, "are found wicked men; they lay wait, as he that setteth snares; they set a trap; they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great and waxen rich."

Or this, from the shepherd Amos:—"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? or the sabbath that we may set forth wheat? making the ephah small, the shekel great, and falsifying the balances by deceit, that we may buy the poor for silver and the needy for a pair of shoes; yea, and *sell refuse for wheat*? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?"

How like is human nature in all time! How many clever contrivances are there still in all trades and in all professions for "making the ephah small and the shekel great"—the measure with which men *sell* as small, and that with which they *receive payment* as large as possible, so "falsifying the balances by deceit!"

And how many ways are there still, in all trades and in all professions (I am far, indeed, from excepting my own), of "selling refuse for wheat," adulterating whatever is sold; calling things good which are known to be worthless, even consciously doing work ill and yet taking the full pay for it, in hope that it may not be detected; so indeed "laying wait, as he that setteth snares, setting a trap and catching men!"

In saying these things, I am very far from charging such guilt upon men of any one class or kind of occupation. In every occupation in life there are innumerable ways of incurring it.

We can all easily contrive methods by which to receive large "shekels" of salary, and yet give very poor "ephahs" of labour in return—poor in amount, poor in quality too.

Doubtless many of us of the clergy give but a shabby ephah of effort in return for our salaries, and sell very poor "refuse" in the place of that "wheat" of God which we are commissioned to distribute.

There may in some cases be excuses for such sins—as that more is expected of us than we can possibly give, and so we learn, almost of necessity, to be satisfied with a low standard of quality.

But all our excuses, we know too well, are very imperfectly valid before the all-seeing Judge. At any rate, do not let us make of each other's sins excuses before the tribunal of Eternal Justice, for they cannot avail us there. "We, comparing ourselves among ourselves, and measuring ourselves by ourselves, are not wise." "It is a very small thing that we should be judged of man's judgment; yea, we judge not our ownselves, but He that judgeth us is the Lord."

So then, having thus placed myself among you as a fellow-sinner—to what degree let God judge—I proceed to lay before you specifically some of these sins of trade and moneymaking; especially falsehood and deceit.

"Such falsehoods," as a Nonconformist minister, the author of a good book called "Religion and Business," has said, "are all those arts by which one thing is exhibited in the window and another sold in the shop, and a false appearance given to things. Such also," he continues, "are all pretences when known to be false, or at least not altogether true, of 'special bargains,' 'amazing sacrifices,' 'cheapest houses,' and the like."

No man can use any such practices without leaving stains upon his conscience, and lowering, slowly and gradually it may be, but steadily and surely, the standard of his honour, the moral tone of his whole life.

But besides sins of deceit in trade there are also innumerable sins of unkindness, selfishness, thoughtlessness of others' good.

There is a singular and terrible passage in Revelation xviii. 12, 13, in which the condition of the mystical Babylon, as it is in the sight of God, is described. After it has been said that "her sins have reached unto heaven," and that "God hath remembered her iniquities," the Divine voice goes on to speak of her commercial life and commercial dealings. Mention is made of many kinds of merchandise in which she dealt, as "the merchandise of gold and silver and precious stones," and other similar things; and then it concludes, "and of beasts and sheep and horses, and chariots and slaves and souls of men"—or, as it is in the margin, "bodies and souls of men."

O my brethren and friends, is it not, I ask you, too true that oftentimes in the midst of the restless eager activities of our own commerce, among the things that are truly "made merchandise of" are "the bodies and souls of men?" are not their best and highest interests sacrificed, trodden under foot, for the sake of money-making?

Such sins are those (and their name is legion) by which the strong and the rich take advantage of the weakness of the poor; or clever men of the world, well acquainted with the law, and with the weaknesses of men, overreach the ignorant and short-sighted, so as to make money by them unfairly, "grinding the faces of the poor," as it has been expressed, carrying on transactions with them in buying and selling, in letting and hiring, on principles totally different from those which would guide them in dealing with the rich and powerful, the discerning and instructed.

Such, again, are those by which human beings, as well as creatures of a lower order, are overworked, whether in factories or in domestic households—men indulging themselves in the pursuit of inordinate gain, or in needless luxuries, and in an easy or ostentatious style of living, and yet not employing as many workmen, or servants, as are fairly required for so doing; and so practically turning the few they do keep into beasts of burden, depriving them of their rightful allowance of sabbatical time, and of the recreation which the Divine law imperatively demands for all men.

Whence do all such sins, whether of commercial or private life, spring? What is their common root and ever-flowing fountain-head? Is it not that very "inordinate love of riches" of which we speak in one of our prayers?

Nearly three thousand years ago the wise king said, "He that maketh haste to be rich shall not be innocent." Alas, my brethren, what a comment upon these words has been the history of this great commercial country! "Shall not be innocent!" Oh, look at the miseries that have been brought upon thousands and tens of thousands by wild and unprincipled commercial speculation! Look at banks failing and dragging hundreds upon hundreds of innocent families down with them into hopeless ruin—wasting in one dread moment the hard-earned savings of many a life of honest labour! Look at vast "works," set up to employ thousands, who, on the faith of their security, marry, and found families, and bring into being multitudes of children; and then, like some vast bubble, "collapsing," as the now familiar phrase calls it,—coming utterly to nothing, and leaving those who trusted them, in some cases in their declining years, to starvation or the workhouse! Whence, I ask, comes all this mighty array of misery and of sin, but from that very "making haste to be rich" of which the wise man spoke long ago?

It is not that it is wrong in itself to labour at making money—it is not that all "speculation" is sinful; but it is the immoderate eagerness for it,—it is this ravenous, and insatiable, and ever-

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hurrying greediness of pursuit of it, this intoxication of love of it, this spirit of the gambler in its pursuit. It is this "haste" that will not wait till wealth comes with the blessing of God, and under the regular processes of His providence—in short, it is the making money the lord of man, instead of man the lord of money, to be used for purposes of beneficence, which has brought all these miseries and mature judgments upon us.

Surely the great Day of Account will reveal terrible things upon this subject. "Rejoice, O great nation, in thy riches, O prosperous man, in thy prosperity, O great merchant, in thy merchandise; but know thou that for all these things God will bring thee into judgment." These last words do not indeed necessarily mean "will bring thee into condemnation," but they do mean "will call thee to strict account."

Remember, as you fear God, that every step onward you make in riches you make also in responsibility to God and man.

Let me here, however, before leaving this branch of the subject, say to you that I am far from intending to charge the whole guilt of these sins upon the individuals who practise them; it would be most unjust to do so. We must all be well aware how much of what must almost be called actual compulsion is exerted upon single individuals, specially of the younger, weaker, and more dependent sorts, to drive them, on penalty sometimes of actual ruin and a true commercial martyrdom, to "do as others do."

The plea in excuse for confessedly dishonest practices—"A man must live"—unsatisfactory as it is, and utterly as it would be repudiated by the spirit of anything like a true Christian heroism and independence, yet has, it cannot be denied, in the world as it is, more to say for itself than we like to allow. The amount of pressure exerted upon many to force them to join in practices utterly offensive to all honest minds, till by long use their conscience has been made callous, is such as to require a rare amount of Christian principle and strength of character to resist it.

And, therefore, we cannot deny that the guilt of these practices is largely chargeable, and will, we cannot doubt, be charged by the Divine justice upon the whole society in which they have become in any degree compulsory. The leaders of that society, and all who by unreasonable demands—as, for instance, of cheapness, of rapid production, and the like—in any degree necessitate such practices, are involved in their guilt.

Still, be the excuses of individuals what they may, the fact remains that sins they are, often of a very dark, degrading, and demoralizing sort, against which it behoves all who fear God to protest. And not only ought they to protest against them, but also—let me say it in all earnestness, and I would to God any words of mine could carry home the hint to the hearts of men able and willing to act upon it—*to combine together in a kind of trades' union*, with nobler aims than those of mere class-interests, *in the great cause of public morality and of the love of God and of justice, to put down all such dubious practices.* We have amongst us admirable associations for the suppression of practices universally felt to be sinful and degrading, such, for instance, as drunkenness. Might not the mighty force of combination be brought to bear upon other public sins and offences against God and man—such, for instance, as this terrible one of commercial immorality of all kinds? Very sure I am that such agencies are to a terrible degree wanted for the deliverance of mankind from temptation. On no point could we, in our age and country, more advantageously, sometimes, reflect as we utter the divine petitions "Lead us not into temptation, but deliver us from evil," than on such as these. Abundant would be the blessing of God upon strenuous efforts for these ends.

Let us finally remember that it is not *necessary* that the possession of riches should increase our guilt. The riches of Tyre may be great, but upon them *may* be written, "Holiness to the Lord;" they may be dedicated to great purposes of love of God and of man; they may be looked upon by their possessors as a stewardship, to be used for their only true Owner—God himself. There may be Nehemiahs among the rulers of the earth, and Matthews among the publicans. And by means of the right use of that which, on account of the frequency of the cases in which it is misused and dedicated to the service of covetousness, has acquired the name of "the mammon of unrighteousness," we may, our Lord himself tells us, "make for ourselves" and for all men "friends to receive us into everlasting habitations." We may, that is, so use it as to work out spiritual and everlasting blessings for mankind. It is all a question of the right use of wealth, and of what master it is made to serve.

There are, thanks be to God, in our country, noble merchants, high-minded members of the world of commerce, whose great wealth is used indeed for the glory of God, not for their own vain-glory; there are those whose thousands of workmen will at the Day of Judgment bear witness in their favour, because they used their great wealth in the only right way, and acted upon the great Christian principle, that he that is master of all is therefore servant of all, bound to study and pursue the good of all. So used, wealth may be a blessing to its possessor as well as to all other men, and may help, by the grace and mercy of Christ, to enable him to "lay a good foundation against the time to come, that he may lay hold on eternal life."—*Sunday Magazine.*

TELEGRAPHIC NEWS.

London, 7th May: The total exports from Great Britain during the month of April amounted to £19,500,000, showing a decrease of £1,875,000 on those of the previous month.—The total imports amounted to £31,625,000.

8th: In the House of Lords last night the Lord Chancellor introduced Bills for amending the judicature of Ireland and Scotland, and for constituting one final Appeal Court for the United Kingdom and the Colonies.—The Lower House of Convocation have adopted Resolutions adverse to the Bill proposed by the Archbishop of Canterbury to enable episcopal authorities to restrain any clergyman from introducing irregular practices into the Church services.—The colliers' strike at Durham has terminated, the men having accepted the reduction in wages. There is also a prospect of a settlement of the agricultural lock-out of Unionist farm-labourers in the eastern counties, through the mediation of some members of Parliament.

9th: In the House of Lords last night Lord Napier asked whether Government had adopted the conclusions of the despatch of Earl Granville, dated 17th of October 1872, to Lord Loftus at St. Petersburg relative to the frontiers of Afghanistan. Earl Derby replied that Government approved of the terms of the conclusions in Earl Granville's despatch, without, however, accepting Lord Napier's deductions that England was bound to afford the Ameer material aid against aggression, and refused to say what England would do in hypothetical contingencies.—The Carlists still remain in the neighbourhood of Bilboa; General Concha is preparing a renewal of the attack.

11th: The French Press, in commenting upon the remarks made by Earl Russell and Lord Derby in the debate that took place in the House of Lords on the 4th instant concerning the prospects of peace in Europe, affirm that the earnest desire of France is for peace.—The frost has considerably damaged the vineyards in France.—The Republicans have defeated the united Carlist bands, numbering 7,000 men, and commanded by Don Alphonso, in Catalonia.—The Carlists are blockading St. Sebastian.—Serious differences exist in the Ministry at Madrid.—*Obituary:* General Sir Archdale Wilson.—Correspondence between the War and India Offices has been published relative to the military expenses apportioned to the Indian revenue. The India Office insists that the amount is excessive, but the War Office contends that the English army really forms a reserve of the Indian army, thus enabling India to reduce the European forces there to the lowest peace footing. The Marquis of Salisbury suggests that should the Government consider the matter better determined by a decision independent of both offices, a reference to arbitration would meet with the cordial concurrence of the Indian Government.

12th: The Lords last night passed the Land Transfer Bill, and read for the second time the Archbishop of Canterbury's Bill for restraining the introduction of illegal practices into the Church services.—In the House of Commons the new Licensing Bill was read a second time.—Renewed difficulties are reported from the north of England in the iron and coal trade, eight thousand ironstone miners having struck work yesterday.

13th: In the House of Lords last night Lord Carnarvon announced that Government have decided that it is impossible to abandon our settlement on the Gold Coast, and consequently intend consolidating it and the settlement of Lagos under one administration.—The ship *Childwall Abbey*, from Calcutta to London, foundered at sea on the 23rd of February; the crew have landed at St. Helena.—The Versailles Assembly met yesterday; the proceedings were merely of a formal character.—Lord Carnarvon when expounding our future administration on the Gold Coast last night in the House of Lords said that it was intended to employ native troops there only, chiefly Heussas, commanded by English officers. The importation of arms, he said, will be prohibited. His Lordship also stated that no territorial extension was contemplated by the Government. Earls Grey and Kimberley expressed their approval of the scheme.—In the Commons Lord George Hamilton, the Under-Secretary of State for India, replying to Mr. J. Dunbar, said that when the correspondence relative to the late Bombay riot was completed it would be submitted to Parliament.—Sir George Campbell arrived in London on Monday, and had an interview with the Marquis of Salisbury yesterday.—His Imperial Majesty the Czar landed at Dover to-day, and was received with the greatest enthusiasm. He proceeded at once to Windsor.—The Chilian Government has imprisoned the captain of an English coasting steamer which capsized, having a lot of Chilian passengers on board. The British Minister has demanded the captain's release and an indemnity besides.

14th: The Commandant of San José, Guatemala, owing to a quarrel, inflicted two hundred lashes on the British Vice-Consul at that place; the arrival of troops alone prevented the death of the Consul. The Commandant has been arrested.—Mr. Trevelyan's Bill for granting household suffrage to counties has been rejected by 287 votes against 173.—The Poole election has been annulled.

Paris, 14th: M. Buffet has been re-elected President of the Assembly; the Left abstained from voting.

Madrid, 14th: Senores Zabala and Sagasta have formed a Conservative Cabinet.

PASSENGERS SAILED.

Per P. and O. Str. *Indus, May 11th*:

For Southampton.—Mr. and Mrs. W. W. Price and 2 children; Mrs. Lambert; Mrs. Nicholetts; Mr. and Mrs. Melville and 2 infants; Mr. Glendinning; Mr. J. Draper; Mr. E. Marshall; Mr. C. Blight; Mr. W. Darnton; Mr. and Mrs. G. C. Robinson; Mr. and Mrs. L. G. Hynes and 2 infants; Mr. A. R. Grant; Mr. T. R. Booth; Mr. and Mrs. M. Carr; Mr. Wagstaff; Mrs. C. Gordon and 2 children; Mr. and Miss Duell; Mr. C. Plank; Mr. C. A. W. Cameron; Mr. and Mrs. Viccajee; Miss Viccajee; Mr. Mills; Mrs. Chester and child; Mr. H. N. Reeves; Mr. Vulliamy Coover Wala Mooloo Jaga; Mr. Pestonjee Bazonjee; Mr. W. W. Atkins; Lieut. C. Greer, R. H. A.; Quarter-Master and Mrs. Carey and child; Mr. Prescot; Mrs. F. Bond; Mr. A. McGregor; Mr. J. Fenny; Mr. W. Summers; Mr. Oxtoby; Sub-Lieut. Power; Mr. Hobart; Capt. Sandford; Mr. Richard Light; Mr. John Abbott; Mr. Geo. Thomas; Mr. John Hall; and Col. and Mrs. Appleyard.

For Brindisi.—Mr. F. C. Carr, C.S., and infant; Lieutenant-Colonel R. Beatty; Captain A. C. B. Wither; Mr. William Pendlebury; Mr. Thomas Pendlebury; Mr. A. Elliott; Mr. G. Walsh; Mr. G. Grayson; Mr. A. W. Lauder; Mr. W. Nicholson; Captain C. E. Shepherd; Mrs. James; Lieutenant James, R.E.; and Mr. F. Molzheim.

For Venice.—Mr. and Mrs. A. F. Brown; Mr. J. D. Butters; Col. Thuillier, C. S. I.; Mr. H. D. Pender; Mr. R. Anderson; Mr. P. A. R. Oldfield; Major Boulton; Mr. M. C. Murzban; Mr. D. M. Setna; Mr. Hallen; Mr. and Mrs. J. N. Graham; Mr. E. Lawrence; Mr. T. E. Taylor; Mr. Kuhn; Misses (2) O'Connor; and Mr. and Mrs. Low.

For Gibraltar.—Major and Mrs. Pestana; Mr. B. Mello; and Mr. G. A. de Souza.

For Suez.—Mr. A. D. Cunningham; Miss Donald; and Mr. S. F. Buckholtz.

For Aden.—The Right Rev. Dr. Douglas, Lord Bishop of Bombay; Miss G. Wright; and Major Ducat.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia, May 14th*:

From Venice.—Major and Mrs. Clarke and Mr. G. Atkinson.

From Brindisi.—Mr. Cawasjee S. Mehta; Mr. H. F. Purcell; Major Bartholomew; and Captain Davidson.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

WEATHERHEAD—May 14th, the wife of the Rev. T. K. Weatherhead, of a son.

DEATHS.

CHRISTIE—May 9th, at Kurrachee, Capt. H. T. Christie, General List, Deputy Assistant Adjutant-General for Musketry, 3rd Circle.

ALEXANDER—May 11th, at "Bristow Lodge," Colaba, Mrs. Alexander, aged 76 years.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received May 1 to May 15, 1874.

Major Candy, May 1st, 1875, Rs. 9-10-0; Surgeon-Major G. F. Trimnell, 1874, Rs. 9-12-0; Brigade-Major C. F. James, Dec. 31st, 1874, Rs. 7-4-0; Lieut. N. Beaumont, Dec. 31st, 1874, Rs. 14-8-0; Rev. E. B. Cross, Feb. 10th, 1875, Rs. 9-10-0; G. Lees, July 11th, 1874, Rs. 2-0-0; Captain J. B. Lawrence, 1874, Rs. 20-0-0.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.